

ENGLANDS WARNING  
OR,  
ENGLANDS SORROW  
FOR  
Londons Misery.

Containing, a small Catalogue of  
*England's* and *London's* Sins, which  
might well cause dreadful Judgements  
to follow.

Together, with some notable Ex-  
amples of other eminent Judgments;  
And some brief exhortations to a spec-  
dy Repentance, and turning to the Lord,  
least he utterly destroy us, and leave

us

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Joel 2. 12, Therefore now, faith the Lord, turn yee  
even to me, with all your heart, and with Fasting, and  
with weeping, and with mourning.

V. 13. And rent your hearts, and rent your garments, and  
turn unto the Lord your God: for hee is gracious and  
merciful, slow to anger, and of great kindness, and  
repenteth him of the evil.

V. 14. Who knoweth, if he will return and repent, and  
leave a blessing behinde him, even a meat-offering,  
and a drink offering unto the Lord your God.

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L O N D O N,

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Englands Warning;  
O R,  
*Englands Sorrow, for Lon-*  
*dons Misery.*

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Jer. 22. 8.

And many Nations shall passe by this City,  
and they shall say, every man to his  
Neighbor, wherefore hath the Lord done  
thus unto this great City?

**T**he great God who lives and Reigns  
for ever, whose power is infinite, and  
Kingdome without end, he hath set  
bounds and terms of Being to all things  
and places in the world; 'Tis he that can  
kill or make alive, save or destroy, and who  
dare say, what doest thou? Eminent exam-  
ples of his terrible Judgements hath the  
Lord left upon Record, as a warning to his  
people that they may escape the snare, and

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avoid

avoid the punishment that is due to sinners. Our God is a consuming fire, and if his Wrath be kindled but a little, who is able to abide it?

A sad Example of Gods Justice, is now before our eyes; The Lord hath made of a Defenced City, a heap, and well may we now say; our Crown is fallen from our heads; But let us a little enquire into the words before read (and many Nations shall passe by this City;) Hath it not been a receptacle for strangers, and the wonder of other Nations, what place in the world better situated, more populous, and more advantageous for Trades, and have not the flower of other Nations passed by this City? yea, lived in it; but now must every man say to his Neighbor, wherefore hath the Lord done thus to this great City? And now my dear Friends, let us seriously enquire into the Reasons, wherefore the Lord hath dealt so severely with this great City? There is reason enough, if every man would but look at home, to his own heart. But Oh those great crying, and God provoking sins! which hath caused the Lord to turn his face against us, and to cast off this City; I shall name but a few of the greatest; As

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I Blaspheming, and Cursing the holy Name of the great Jehovah, taking his holy Name in derision into their ungodly mouths, swallowing down oaths and blasphemies, as they do their provisions, and daily bread, as in Rev. 13. 5, 6. and there was given to him a mouth, speaking great things and blasphemies, and he opened his mouth to blaspheme against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven; This power was given to the Beast, and Oh! how many impious wretches take this power to themselves, to blaspheme the Name of God, to speak evil of the Holy of Holies: such as those the Apostle Paul delivered over to the Devil; Oh friends holy and reverend is his Name, be serious at the very thoughts of it, and take heed that the Name of God, nor the word of God be not blasphemed; it might make ones heart to ake to hear those Dreadful blasphemies and Curses in our streets, as if there were no God to hear or avenge; but our God is a God of Judgement, blessed are all they that trust in him; This wee may reckon amongst the number of the great sins that hath brought down this great Judge.

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ment, and made our City a Sodom, and of a place flowing with milk and honey, to be a barren Desert.

2. Drunkenness is a crying and provoking Sin, Wo to the Drunkards of Ephraim, so wee to the Drunkards of England, yea, of London; you have drawn down judgments, you who have added Drunkenness to Thirst, now the Lord hath given you a Cup of Wrath to drink; well then, let me say with the Prophet Joel, Awake yee Drunkards, and weep, and howl, all yee drinkers of Wine, because of the new Wine, for it's cut off from your mouths. Joel 1.

5. Oh! how many have wallowed in this beastly sin? have made a God of their bellies, and have gloried in their shame?

The hearts of men have been over charged with surfeiting and drunkenness, and now, how many hath God taken in their Cups, and made their Habitations Desolate, yea, to become a ruinous heap; those who have glozied in that beastly sin, and have caused others to abuse themselves also, may now sit down in sorrow, having not enough to satisfie according to reason; the dreadful curse that was pronounced against Jerusalem, the same is fulfilled in us, that he

he would fill the Inhabitants of the Land with Drunkenness, this may be reckoned among the Catalogue of the God-provoking sins, why God should deal so severely with us, and cause his anger to smoke against us.

3. Whoredome is another crying and provoking sin; as the Lord spake of Jerusalem, so justly may it be spoke of London, and of England, I have seen thy Adulteries, and thy Neighings, and the lewdness of thy whoredomes, and thine abominations, on the hills, and in the fields; woe to thee, oh Jerusalem! wilt thou not bee made clean, when shall it once be? Woe to thee, oh England, England, wilt thou not stick to defile thy self? the Lord would cleanse thee but thou wilt not bee cleansed: but now Whoremongers and Adulterers, God will judge, his spirit shall not alwaies strive with man, for he also is dust.

And oh you provokers of God! those late dreadful flames are nothing to the Flames of hell, to the torments of the damned; these touched but your Substance, but the other shall touch your Souls, and make you roare under the extremity of your pains for ever.

Oh England! put away thy Whore-

beques, Jerusalem played the Whore, and would not be satisfied : As in Ezek, 16. 28. and in the 25. v. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to the multitude that passed by, and hast multiplied thy whoredomes, and what was the end of all ? It provoked God to anger ; oh therefore, let not whoredomes take away thy heart, for no such shall Inherit the Kingdome of God.

4 Provoking sin, which greatly heightened the Lords wrath and much helped the kindling of those cruel flames, is Pride; as the Wise man saith plainly. Prov. 16. 18. Pride goeth before destruction, and an haughty spirit before a fall; this was the sin of Sodome, and this was the sin of London, even pride and fulness of bread, as you may read in Eze. 16. 47. As the Daughters of Jerusalem, so the daughters of London, went with stretched out necks, mincing as they go; little thinking that those that walk in pride, the Lord is able to abase; through pride of heart, men exalted themselves, and despised the cry of the poor, and turning aside from the cause of the fatherless and widow; but hear what the Lord saith of proud per-

sons,



fous, or places, Jer. 50. 31. Behold, I am against thee, O thou most proud, saith the Lord God of Host, for the day is come that I will visit thee, and v. 32. And the most proud shall stumble and fall, and none shall raise him up; I will kindle a fire in his Cities, and it shall devour all round about him. As the great God pronounced a woe against the pride of Ephraim - so justly might he do against England as in Isa. 28. 1. Woe to the crown of pride, to the drunkards of Ephraim, so woe to the crown of pride, and to the drunkards of England and London; oh therefore be humble, and let not pride of heart deceive thee.

5. Prophaneing the Lords Holy day, and abusing and despising of holiness, is a grievous provoking sin, because of which, God will avenge himself, and that speedily; and hath not England been sorely guilty of this sin? without holiness, no man shall see the Lord.

Oh how hath the Lord been wroth with those, who have been wilfull breakers and prophaneers of his Holy day? the Lord, who is otherwise the God of mercy, commandeth Moses to stone to death that man, who out of a presumptuous minde, should go to gather sickles on the Sabbathfens; the  
fact

fact but small, yet the sin the greater, be-  
 cause, for so small an occasion, man should  
 presume to break so great a Commande-  
 ment: Many fearful examples of Gods  
 Judgement by terrible Fires, have in our  
 daies been shewed upon divers Towns,  
 where the prophanation of the Lords day  
 hath been countenanced: Stratford upon  
 Avon, was twice, upon the same day twelve  
 month, being the Lords day, almost consum-  
 ed with Fire. Teverton in Devon-shire,  
 whose remembrance, as a good man said,  
 made his heart to bleed; was warned by  
 Godly Preachers, and was threatned that  
 God would bring some eminent Judgement  
 upon them for their horrible prophanation  
 of his day. Not long after, on the third of  
 April, 1598. God, in less than half an hour,  
 consumed with a suddain fearful Fire, the  
 whole Town, except only the Church, the  
 Court-house, and the Alms-house, and above  
 fifty persons consumed with the flames, and  
 above four hundred houses all in flames to-  
 gether: and now since, in the year 1612.  
 the whole Town was again fired and con-  
 sumed, except thirty houses: surely they  
 are blinde that cannot see the finger of God.  
 But to come home to our dreadful Calamity  
 in

in London, lately one of the famousſt Cities in the World, which lamentable Fire began on the ſecond of September, in the year 1666. being the Lords day in the morning, continuing burning till Wednesday following, about five in the afternoon, almoſt to the utter ſubverſion of it, where in at leaſt, within the Walls, and without, were totally deſtroyed, fourſcore and ten Pariſhes, with Pariſh Churches, to the utter undoing of many thouſand families, ſo that we may complain with the Prophet in the 2 Jer. 15. v. The young Lion roared upon him and yelled, and they made his Laud waſt, his City is burnt without Inhabitant: Oh for this, ye Inhabitants of England, gird you with Sackcloth, lament and howl, for the fierce anger of the Lord is not turned back from us; Oh our City is burnt with fire, as the Prophet Iſaiah ſaies; but yet the Lord is to be praiſed for his Judgments, as it is in Iſa. 25. 1, 2, 3. Oh Lord! thou art my God, I will exalt thee. I will praiſe thy Name, for thou haſt done wonderful things; thy counſels of old are faithfullneſs and truth, for thou haſt made of a City an heap, of a defended City, a ruine, a palace of ſtrangers to be no City. The Lord  
hath

hath done this, let the people be silent, and not murmur at the heavy hand of God, for it is the Lord that gives and takes away, blessed be his Name.

Well now, Oh Earth, Earth, Earth, hear the Word of the Lord ! Oh England, hear that thou maist live, fear Gods threatenings, and take warning by your Neighboys chastisements, remember the Tower of Shiloe, those eighteen upon whom the Tower of Shiloe fell, and slew them; Think you those were greater sinners than others, or above all men that dwelt in Jerusalem? I tell you nay (saith Christ) but except you repent you shall all likewise perish: Luke 13. 4. Oh think not your selves secure, or that you are better than others, because the Lord hath spared your Towns, and Cities, and Habitations for you, and destroyed London; 'Tis for your sins as well as Londons sins, and you shall all smart in this Calamity; except you repent and return to him, he hath more Arrows in his Quiver, he can do by his great power, great works, and who can say to him, What doest thou? Oh then! what use will England make of this soze Judgement? Hath not our Land cause to mourn? and if it were possible to weep tears of blood, and cry mightily to the  
 Lord

Lord, that yet hee may turn away his  
 Wrath, and receive us graciously. The  
 Lord will hear the desire of the humble;  
 Thou wilt prepare thy heart, and cause thy  
 ear to hear, Psal. 10. 17. Come then and  
 be humbled, lye low at Gods Footstool,  
 peradventure hee may hear, and pardon,  
 and deliver; Let us go into his presence,  
 and begge his Spirit of prayer, least his  
 Wrath be poured out against us, because  
 we call not upon his Name:- Let us poze  
 lesse upon worldly things and enjoyments,  
 seeing the vanity of all things ~~and the~~  
 Sun, and the unstedfastnesse ~~and~~ <sup>the</sup> ~~un~~  
 bility of them.

fly from sin, that is the way to escape  
 punishment; Keepe close to God, and hee  
 will keepe close to you, leave not him, and  
 he will not leave you; Let the thoughts of  
 those dreadful flames never fly from your  
 hearts, and let it cause a returning and re-  
 lenting spirit that yet the Lord may come  
 and be a defence to us, and appoint salva-  
 tion, for Walls and Bulwarks, then shall  
 we say: we have indeed a strong City, and  
 Oh thou King of Glorie open thou the ever-  
 last ing doores of our souls and enter in, and  
 then shall we be at peace with thee for ever,  
 Amen.

Here

Here follows a little account of the great  
and lamentable Fire, which begun on  
the second of September, 1666.

**T**his fire began at one Mr. Farrington's a Baker in Pudding-Lane, betwixt twelve and one of the clock in the morning, who being in his bed with his Son, hardly escaped the fury of those irresistible flames; In which house, I as an eye-witnesse beheld it burn above an hour before it caught hold of any other; then from thence, it caught hold on that side next the Bridge, and so burnt upwards and downwards in a very furious manner, in despite of all the Engines and Art of man that could be used: The wind blowing East, and sometimes North East very high, helped the kindling of it exceedingly. Some persons have been taken, upon suspicion of Treachery, who have been without question strictly examined, and will be brought to a Legal Trial.

The Names of the Parishes that were burnt by this devouring fire are as followeth.

St. Alban woodstr. | St. Alhallow's bredst.  
St. Alhallow's gr. | St. Alhall. hony lane  
St.

at  
St. Alhallows less.  
S. Alhallows Lumbst.  
St. Andrew Hubbard  
S. Andrew Wardrope  
St. Ann Black-fryers  
St. Antholins Parish  
S. Austins Parish.  
S. Barthol. Exchange  
S. Bennet Fynch  
S. Ben. Grace-chur  
St. Ben. Pauls-wha  
St. Ben. Sherehog  
S. Buttolph Billin  
Christ-Church  
St. Christophers  
S. Clement Eastcheap  
S. Dionis Backchurch  
St. Dunstons East  
S. Edm. Lumbardst.  
S. Faiths  
S. Fosters.  
S. Gabriel Fanchurch  
S. Geo. Botolph-lane  
S. Grego. by S. Pauls  
S. James. Garlick-hil  
S. John Baptist.  
S. John Evangelist.  
S. John Zachery.

St. Laurence Jewry  
S. Lawrence Pountney  
S. Leonard Eastcheap  
S. Leonard Fosterlane.  
S. Margaret Lothbury.  
S. Margaret Moles  
S. Margar. New-Fishstre.  
S. Margaret Pattons  
S. Mary Abchurch  
S. Mary Aldermanbury  
S. Mary Aldermayr  
St. Mary le Bow  
St. Mary Bothaw  
St. Mary Cole-church  
St. Mary-hill.  
St. Mary Mounthaw  
St. Mary Somerset  
St. Mary staynings  
St. Mary Woolchurch  
St. Mary Woolnoth  
St. Mart. Iremongerlan  
St. Martins Ludgate  
St. Martins Orgars  
St. Martins Vintrey  
St. Martin Friday-stre  
St. Maudlins Milk-stre  
S. Maudlin old Fishstre  
S. Michael Bassishaw

S. N

St. Michael Cornhil  
 St. Michael crooked-lane  
 St. Michael Queenhiche  
 St. Michael Quern.  
 St. Michael Royal  
 St. Michael Woodstreet  
 S. Mildred Breadstreet  
 S. Mildred Poultry  
 St. Nicholas Acons  
 S. Nicholas Cole-abbey  
 S. Nicholas Olaves  
 S. Olaves Jewry  
 St. Olaves Silver-street  
 S. Pancras Soperlane  
 S. Peters Cheapside  
 S. Peters Paulswharf  
 S. Stephens Walbrook  
 S. Swithins  
 S. Thomas Apostles  
 Trinity Parish.

*Without the Walls.*

St. Bridget.  
 Bridewel Precinct.

*Part of those Parishes  
without the Walls.*

St. Andrew Holborn  
 St. Buttolph Aldersgate  
 S. Dunstons in the West  
 St. Sepulchres Parish

*Part of these Parishes fol-  
lowing, were burned  
within the Walls.*

St. Alhallows Barking  
 St. Alhallows the wall  
 St. Magnus Parish  
 St. Peter Cornhill  
 St. Steph. Colemanstreet

The bounds of the City being from the Temple to  
 the Tower in length, and from the Thames side  
 to London Wall, in some places, in other  
 places not so farre.

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